1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

212 Aug. 6.th 1940 We start for Lakes.
Aug. 7.th 1940 [John Keats] meet as on trail.

. . . . . .

Aug. 25.th 1940 We go to mountain for shap [sheep].
Aug. 26.th 1940 We stay at the mountain yet.
Aug. 27.th 1940 We go down to Lake.
Aug. 28.th 1940 Old Man [Wiley] and me and [Billy Barre] hunt moose Kill orfe moose.
Aug. 29.th 1940 I kill two Bull moose. and We goe home, for the camp.

215 Young people occasionally make photographic records with simple folding or box cameras; these are generally pictures of friends and relatives. The films are mailed to large cities for developing and printing. Great pleasure is found in looking at photographs, even after they have been seen many times before. Informants were also pleased to show a copy of the *National Geographic Magazine*, for May 1942, containing the record of the Albees' trip through the Upper Liard River valley and showing pictures of both deceased and living people.[14]

202 [197] People communicate from one bank of a river to another by shouting; young men may also whistle. In the bush two smoke fires are said to be the signal for distress. Generally, if a person becomes lost in the bush, he fires a large caliber rifle and then waits for an answer. If he is injured, he may fire a number of shots in quick succession. Between winter settlements located as many as eight miles apart, gun fire is sometimes used for signaling.

212 202 In winter, if anyone leaves a settlement for a visit to the trading post, he is sure to be given messages to the storemen requesting additional supplies and a small increase in credit. These messages are usually laboriously pencilled by someone who can write, verbal messages being ignored by traders unless accompanied by cash. Notes are sometimes left at cabins when the occupants go away. Such notes commonly explain the reason for leaving and give the destination of the occupants.[15] Ordinarily Indians have little occasion to write letters. When they wish to do so, help is usually solicited from the independent trader in Lower Post.

Visitors between winter settlements, or in summer, from other parts of the area, disseminate news. Such transmission generally occurs at informal gatherings, perhaps while the visitor is refreshing himself with a cup of tea. News circulated in this way includes accounts of illness, death, luck in hunting, and the progress of house construction, as well as the activities of traders and other white people. Such accounts very rarely contain personal items unfavorable to a subject, gossip of this kind being either suppressed or withheld for more intimate occasions.

Property

421 Among the Kaska Indians, property—that is, those social relationships controlling the use and alienation of some subject matter[16]—tends to be of relatively little importance.

[14] Albee and Albee, *Family Afoot in the Yukon Wilds* (1942).

[15] Albee and Albee, *Family Afoot in the Yukon Wilds* (1942), 650. The specimen note given by the authors is very similar to ones which we encountered three years later.

[16] Murdock, et. al., *Outline of Cultural Materials* (1945), 24.